

Giving Azan at the Grave

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According to the Ahle-Sunnat, giving Azaan at the grave after burying the deceased is permissible. This is validated by many proofs. However, Wahabies and Deobandies call doing so "Innovation", "Haraam", "Shirk" and who knows what else.

IN PROOF OF GIVING AZAAN AT THE GRAVE

Giving Azaan at the graveside after burial is permissible and is testified to by various Ahadith and rulings of the Jurists (Fuqahaa). The Holy Prophet ﷺ has said, "Teach your deceased 'Laa ilaaha illallaah....' – *Miskhaat, Kitaabul-Janaaiz, Baabu ma Yaqool Inda man Hadarat-Maut*

After the completion of worldly life, there are two incredibly difficult periods for a human,

1. At the pangs of death (when the soul is leaving the body).
2. During the Questioning of the Grave.

If 'Khaatima bil-Khair' was not achieved at the time of the soul exiting the body, the entire collection of deeds in one's lifetime is lost. Also, if the deceased failed in the test of the grave, the life of the Hereafter will be ruined. In school, you can take another examination the following year if you fail the first one, but this doesn't apply to the grave. This is why it is necessary for the living to help those who are both close to death and deceased during these two difficult times. At the time of death approaching, the living should make the sound of the Kalima audible. By doing so, the deceased leaves the world saying the Kalima and becomes successful in the test of the grave through it. Therefore, there can be two meanings to this Hadith,

1. Teach the Kalima to those who are dying.
2. Teach the Kalima to those have already passed away.

The first is a metaphorical (Majaazi) meaning and the second is literal (Haqeeqi). To unnecessarily adopt a metaphorical is incorrect. Therefore, the translation of the Hadith is, 'Teach your deceased the Kalima.' Naturally, this is after the burial. Shaami states, "According to the Ahle-Sunnah, this Hadith ("Laqqinoo...") takes its literal meaning. It has been said that the Prophet ﷺ ordered encouraging the recitation of the Kalima (Talqeen) after the burial. As a result, you should say, "O Son of [so-and-so]! Remember the religion that you were on." – Vol. 1. *Baabud-Dafn, Discussion on Talqeen after death*

Shaami further states, "Encouraging the recitation of the Kalima (Talqeen) after burial shouldn't be prohibited because there is no harm or loss in it. Rather, there is only benefit because the deceased attains solace from the remembrance of Allah ﷻ as per the Ahadith." – *Ibid*

These extracts and Hadith prove that making Talqeen of the Kalima after burying the deceased is preferred (Mustahab) so that the deceased is successful in answering the two Angels who question in the grave (Nakeerain). Due to the Azaan containing the Kalima, the Azaan is thus also Talqeen for the deceased and Mustahab. In fact, it is completely Talqeen because the Nakeerain ask the deceased three questions,

1. Who is your Lord?
2. What is your religion?
3. What do you say regarding this man?

The answers to these questions are,

1. "Ash-hadu an Laa ilaaha Illallaah."
2. "Hayya alas-Salaah." in other words, "My deen is the religion that has five daily Salaah." Besides Islam, no other religion has this obligation.
3. "Ash-hadu ana Muhammadar-Rasoolullah ﷺ."

Durre-Mukhtaar states that it is Mustahab to say the Azaan at ten places, "For the five daily Salaah, in the ear of a child, at the

time of fire and war, after a Musaafir, at the time of a jinn appearing, at the time of anger, when a traveler forgets his path and for a person with epilepsy." – Vol. 1, *Baabul-Azaan*

Shaami also states under this, "Besides Namaaz, giving Azaan at a few places is Sunnah: In the ear of an infant, a person who is worried, a person with epilepsy and someone who is angry. It is also Sunnah to be given in front of an animal which is troublesome, at the time of an army going to fight, at the time of a fire or while placing the deceased in the grave - which is making Qiyaas on the time he was born. However, Ibn Hajar رحمہ اللہ has refuted giving Azaan at this time to be Sunnah. It is also Sunnah to give Azaan at the time when a jinn becomes mischievous."

The reply to Allama Ibn Hajar's, رحمہ اللہ refutation will be given in the second chapter.

Rasoolullah ﷺ has said, "Do not end your Sehri on the Azaan of Bilaal رضی اللہ عنہ. He gives it to wake up people." - *Miskhaat, Baabu Fadhli-Azaan* JANNATI KAUN?

We learn from this that at the time of Sehri during the era of the Holy Prophet ﷺ, Azaan used to be given. Thus, giving Azaan to wake up others is established from the Sunnah.

There are seven benefits of Azaan that are found from the Ahadith and rulings of the Jurists. We present them so that you may understand what benefits the deceased achieves.

1. Encouraging the recitation of the Kalima (Talqeen) eases the answering of the questions in the grave. This has already been discussed.
2. Shaitaan flees from the sound of Azaan. A Hadith states, "When the Azaan for Salaah is made, Shaitaan runs away until he cannot hear it." - *Mishkaat, Baabul-Azaan*

Just as how Shaitaan comes at the time of death to trouble the person dying so that he may take away his Imaan, so too does he come at the time of the questioning in the grave, saying to the deceased, "Say that I am Allah," hoping that we fail this final test.

May Allah ﷻ save us from him. Imam Muhammad ibn Ali Tirmidhi ﷺ states, "When the deceased is questioned in the grave, "Who is your Lord?" Shaitaan points to himself and says, "I am your Lord." This is why it is proven that the Messenger ﷺ made dua for the deceased to remain steadfast at the time of being questioned in the grave." - *Nawaadirul-Usool*

Now, through the blessings of the Azaan, Shaitaan runs away and the deceased receives safety from him not being there.

3. Azaan removes the fear at heart. Hadrat Abu Hurairah ﷺ states, "Hadrat Adam ﷺ came down to India and was very apprehensive. Then, Hadrat Jibrael ﷺ descended and gave the Azaan." – *Abu Nuaim, Ibn Asaakir*

Madaarijun-Nubuwwah, Vol. 1, Pg. 62 states likewise. The deceased also experiences fear at this time as he has been separated from his family and friends and is alone in a dark, desolate place. The senses lose their sharpness in fear and there is dread of failure in the test of the grave because of this. Through the Azaan, the heart will at be at ease and the questions will be answered correctly.

4. Through the barkat of Azaan, sorrow is removed and the heart gains contentment. Hadrat Ali ﷺ states, "The Holy Prophet ﷺ saw me in a very troubled state and said, "Why is it that I find you in a depressed state? You should tell someone to give Azaan in your ears because it removes sorrow." – *Musnadul-Firdous*

The pious elders, even Allama Ibn Hajar ﷺ, state that they have tested this and found it to be effective. - *Mirqaat, Beginning of Baabul-Azaan*

Hence, though the barkat of the Azaan, the sorrow in the heart of the deceased at that time will be removed and he will attain serenity.

5. A burning fire is extinguished through the blessings of Azaan. Hadrat Abu Hurairah ﷺ narrates, "Extinguish a lit

fire through Takbeer and say it when you see a fire because Takbeer extinguishes fire." – *Abu-Ya 'laa*

We are all aware that the Azaan includes Takbeer ("Allahu-Akbar"). Thus, if there is a fire in the grave of the deceased, it is hoped that Allah ﷻ shall extinguish it through the blessings of the Azaan.

6. Azaan is the remembrance (Zikr) of Allah ﷻ and, through the barkat of Zikr, the punishment of the grave is removed, the grave is widened and the deceased attains safety from the narrowness of the Qabr. Hadrat Jaabir ؓ narrates the incident of Hadrat Sa'ad ibn Mu'aaz's ؓ burial, "After the burial, the Holy Prophet ﷺ said, "Subhanallah," and, "Allahu Akbar". Those around then said the same. When asked about the reason for saying the Tasbeeh and Takbeer, Sayyiduna Rasoolullah ﷺ explained, "The grave became narrow for this virtuous bondsman but Allah ﷻ widened it." – *Imam Ahmed, Tibraani, Baihaqi*

Allama Teebi ؒ writes in the annotation of this, "You and I were continuously making Tasbeeh and Takbeer until Allah ﷻ widened the grave."

7. The Azaan even contains the remembrance (Zikr) of the Prophet ﷺ and mercy descends at the time of remembering the pious. At this time, the deceased is in dire need for mercy. Therefore, if the deceased attains these benefits by us moving our lips only a little, what harm is there in doing so?

It has now been proven that giving Azaan at the grave is a means of reward. Shaami states, "The reality of all things is permissibility." – *Baabu Sunanil-Wudhu*

In other words, whatever the Shariah hasn't prohibited is not impermissible. Rather, it is allowed and whatever permissible action is done with a good intention becomes preferable (Mustahab).

Shaami states, "The difference between a habit and worship is the intention of sincerity." – *Discussion of Sunanul-Wudhu*

In other words, whichever action is completed with sincerity becomes an act of worship (ibaadat). If it is done without then it is known as a habit. Durre-Mukhtar states, "Mustahab is that action which the Holy Prophet ﷺ sometimes completed and sometimes didn't. It is also that which the previous Muslims accepted to be good." – *Discussion on the Mustahabaatul-Wudhu*

Shaami states, "Whatever Muslims deem to be correct is good according to Allah ﷻ." – *Discussion on Dafn*

These extracts prove that because the Azaan at the Qabr is not prohibited by the Shariah, it is permissible. Because it is done with a sincere intention for the benefit of a fellow Muslim, it is also preferable (Mustahab) and even a good practice according to Allah ﷻ because Muslims deem it to be beneficial. The leader of the Deobandis, Maulwi Rashid Ahmed, writes, "It was asked if encouraging the recitation of the Kalima (Talqeen) is proven or not after burial. The answer is that there was much difference about this case amongst the Sahaaba. None can give a clear, decisive decision about this. Thus, with regards to making Talqeen after burial, both acting and not acting upon it is allowed." – *Fatawa Rashidia. Vol. 1, Pg. 14*

OBJECTIONS & ANSWERS TO GIVING AZAAN AT THE GRAVE

OBJECTION 1

Giving Azaan at the grave is an Innovation (Bidat) and every Innovation is Haraam. This falls under the same ruling because it is not proven from the Holy Prophet ﷺ. [The same old objection of Bidat]

Answer – We have already proven in the preceding chapter that reading Zikrullah, Tasbeeh and Takbeer after burial is proven from the Prophet ﷺ. Whatever is proven in this manner is Sunnah, and to disregard it is prohibited. The Jurists state that the wording of

the Talbiya in Hajj is transmitted from the Ahadith. The wording shouldn't be lessened, but increasing it is allowed. -*Hidaayah, etc.*

Azaan includes Takbeer and more. Thus, it is sourced from the Sunnah. Even if it was an Innovation, it would be a good one (Bidat-e-Hasana) as we have explained in the Discussion of Innovation.

A leader of the Deobandis, Maulwi Rashid Ahmed, was asked if making the Khatam of Bukhari Sharif at the time of a hardship was proven from the Quroon-e-Thalaatha (time of the Prophet ﷺ and two generations after) or not, i.e. was it considered an Innovation? He answered that Bukhari Sharif was not compiled in the Quroon-e-Thalaatha. However, making its Khatam is correct because dua is accepted after completing good deeds. This has its source in the Shariah and is not an Innovation (Bidat). - *Fataawa Rashidia. Vol. 1, Pg. 89*

He also writes on page 88 of this book, "Feeding on an appointed day is Bidat, although the reward will be passed."

So, why is this thawaab being attained for the Fatiha of Barsi? Why is Khatme-Bukhari observed? These are all Innovations and, according to you, every Innovation is Haraam. How can reward be attained from something forbidden?

Important Note - At the time of any hardship, the Madrassah of Deoband makes its students complete the Bukhari Sharif, and the needy students are given Shireeni. Money is collected for this and is in surplus at times. This is probably permissible for them because the Madrassah needs the money and here is an easy method to gain it. However, still too is Azaan at the grave of a Mu'min Haraam for them.

OBJECTION 2

While mentioning the occasions when Azaan is given, Shaami mentions giving it at the grave. However, it also states, "Allama Ibn Hajar ؒ has refuted this Azaan in the book, Sharhul-Abaab."

This shows that Azaan at the qabr has been refuted.

Answer – First of all, Ibn Hajar ؒ is Shafee in Fiqh. Many Ulama, including some Hanafis, state that Azaan at the Qabr is Sunnat. Allama Ibn Hajar ؒ, though, refutes this. So are we, Hanafis, to act upon the ruling of the majority or the opinion of a Shafee?

Secondly, he didn't refute the Azaan. Rather, he rejected it being a Sunnat. In other words, it isn't one according to him. If I say, "Printing Bukhari Sharif is not a Sunnat," it will be correct because neither was Bukhari Sharif available in the Holy Prophet's ﷺ time nor was any printing-press existent. This doesn't mean that actually printing it is incorrect. At this place, Shaami states, "Giving Azaan on these occasions is Sunnah," and continues, "Allama Ibn Hajar ؒ has rejected this." So what has been rejected? Simple, the Azaan being a Sunnah. To understand the book Shaami, you should have intelligence and Imaan.

Thirdly, even if it is accepted that he has refuted the Azaan, will the rejection of something by an Aalim prove either hatred or prohibition? Definitely not. Rather, a proof of Shariah is needed for this. Without one, even Makrooh-e-Tahrimi cannot be proven. Shaami states, "Leaving out a preferred act (Mustahab) does not prove Dislike (karaahat), as a unique proof is needed to prove this." – *Discussion on the Mustahabaatul-Wudhu*

Allama Shaami ؒ further wrote, "Not completing a Mustahab does not necessitate the action becoming Makrooh without a specific prohibition. This is because Karaahat is a ruling of the Shariah and there is need of a specific proof for it to be established." – *Raddul-Muhtaar, Vol. 1, Discussion on Makroohaatis-Salaah*

The opposition declares the Azaan at the Qabr to be Haraam whereas the Jurists don't even rule something to be Makrooh-e-Tanzihi without a specific prohibitive proof.

Shaami discussed Azaan at the grave with the word 'QeeP. The opposition can say that 'Qeel' is the sign of weakness. Our reply to this is that 'Qeel' doesn't impel defectiveness in Fiqh. Shaami states, "فتعبير المصنف بقليل ليس يلزم الضعف"

Likewise, discussing the burial of a deceased, Shaami also states, “تنزيها قيل تحريما و قيل”

Here, both rulings have been expressed with the word 'Qeel'. Alamghiri states, “و قيل هو مسجد ابداء هو الاصح”

- *Kitaabul-Waqf, Discussion on the Musjid*

In the above extract, the correct ruling has been given through the word 'Qeel', demonstrating that the word is not proof of weakness. Even if it is accepted as one, only calling this Azaan Sunnat will be weak. It will not incur declaring this Azaan to be permissible as weak, because the opinion of Sunnat is only being spoken of here. We also do not claim that the Azaan at the Qabr is Sunnat. It is permissible and preferred (Mustahab).

OBJECTION 3

The Jurists state that nothing besides Fatiha should be made when you are at the Qabr. Azaan at the qabr is not Fatiha, therefore it is Haraam. Bahrur-Raa'iq states,

“ليس الا زيادتها و الدعاء عندها قائما و يكره عند القبر كل ما لم يعهد من السنة و المعهود منها”

Shaami states, "Giving Azaan at the time of burying the deceased, as is the practice of today, is not Sunnat. Allama Ibn Hajar ؒ has explained that this is an Innovation (Bidat) and he who claims that it is Sunnat is definitely wrong."

- *Kitaabul-Janaaiz*

Durrul-Bihaar states, "Giving Azaan at the grave after the burial is one of the Innovations that have become rampant in India."

Hadrat Mahmood Balkhi ؒ writes, "Giving Azaan at the grave is unestablished." – *Tau-Shaikh Sha:ah Tanzeeh*

Mulla Ishaq writes, "Giving Azaan at the Qabr is Makrooh because this is not proven. Whatever is not established from the Sunnat is Makrooh." -*Miata-Masaail*

Answer - Whatever has been quoted from Bahrur-Raa'iq ("besides visiting and dua, anything else performed at the grave is Makrooh") is totally correct. This extract refers to the time whilst visiting the graves. In other words, when going to the grave with the intention of visiting it (ziyaarat), do not perform impermissible acts such as kissing the grave, making tawaaf around it, etc. Azaan at the grave is at the time of burial, not at the time of visiting it. If the time of burial is also included in this rule, it would imply that placing the deceased in the grave, putting sand over it, encouraging the recitation of the Kalima (Talqeen, which Fatawa Rashidia has also allowed), etc. would all also become prohibited. So, should the deceased just be placed in a desolate area and, after making Fatiha, must the people run away?

Performing prohibited acts at the time of visiting the graves is not allowed. This is the aim of Bahrur-Raa'iq. Otherwise, making Salaam to the deceased and placing green plants or flowers over the grave is agreed to be permissible. These actions are proven from the Holy Prophet ﷺ. Here, Bahrur-Raa'iq is merely stating that besides visiting and standing in dua, nothing else should be done there. A question was posed to Maulwi Ashraf Ali Thanwi Deobandi regarding the permissibility of Kashfe-Quboor explained by Shah Waliyullah: "After it, seven rounds of Tawaaf should be made around the grave and Takbeer should be said in this. The Tawaaf should be commenced from the right-side and the face should be kept at the leg-side of the grave." - *Hifzul-Imaan*

So are Sajda and Tawaaf at the grave permissible? Maulwi Ashraf Ali answers, "The Tawaaf is not technical (i.e. made for respect and gaining proximity). Prohibition of this is proven from the proofs of the Shariah. Rather, the Tawaaf here is in the literal meaning (i.e. going around the grave for the purpose of creating a connection with the inmate of the grave like in revelation and to gain guidance. The example of this is the incident of Hadrat Jaabir ؓ, whose father passed away and left behind much debt. The creditors were very hard upon him after this, so he went to the Holy Prophet ﷺ and said, "Come to the orchard to give some respite." When the Messenger ﷺ arrived at the orchard, after making heaps of dates to be stacked, he passed around the

biggest hump three times. *This action of Rasoolullah ﷺ was not Tawaaf. Rather, it was to pass an effect on the dates. That is why he went around it. Likewise, the practice of Kashful-Quboor is modeled on this.*" - *Hifzul-Iman*, Pg. 6

So, if Azaan at the Qabr is prohibited (that besides visiting and dua, nothing else is allowed), why should this Tawaaf of the grave and gaining guidance from it be allowed? For this reason, the apparent extract of Bahrur-Raa'iq is also against you. The marvel of the matter is that from the extract of Hifzul-Imaan, it is established that guidance (faiz) is attained from the grave and going to the grave to gain it, making Tawaaf and placing fire on it are all permissible. However, all of this has been classified as polytheism (shirk) in Taqwiatul-Imaan. The extracts of Shaami, Tau-Shaikh, etc. have already been answered in the reply to the first objection (i.e. the Azaan at the Qabr being Sunnah has been rejected, not its permissibility).

'Laisa bi-Shai'in' of Tau-Shaikh doesn't mean that it is Haraam. It means that it is not Fardh, Waajib or Sunnat. Rather, it is merely permissible and preferable. Deeming it as Sunnat or Waajib is totally incorrect. Those Jurists who have called this Azaan an Innovation actually refer to it being a permissible or even a preferable one, not an abhorred (Makrooh) one because without any proof, Dislike cannot be established. Maulwi Ishaq is a Deobandi leader and his ruling is not a proof. The rule that "whatever isn't proven from the Sunnat is Makrooh" is also wrong. Otherwise, the chapters of the Quran, its Iraab and Bukhari Sharif will all become Makrooh because they are not proven from the Sunnat. Durre-Mukhtaar states,

“ووقوف الناس يوم عرفة في غيرها تشبيهاً بالواقفين ليس بشيء،”

- *Baabu-Salaatil-Eidain, Discussion on Takbeer-e-Tashreeq*

Under this extract, Allama Shaami ﷺ states,

“العبادة من فرض و واجب و مستحب فبقيت الا باحة قيل

يستحب و هو نكرة في موضع النفي فتعم انواع”

- *Raddul-Muhtaar*

Under 'Laisa bi-Shai'in', Hidaayah states,

“ای لیس بشی، يتعلق به الثوابو هو یصدق علی الا باحة”

These extracts prove that 'Laisa bi-Shai'in' can also refer to permissibility.

OBJECTION 4

Azaan is given to inform about and announce Salaah. What sort of Salaah is being made at the time of burial that it has to be announced? This Azaan is impermissible because it is absurd.

Answer – Thinking that Azaan is only for announcing a Namaaz is also wrong. In the previous chapter, we have mentioned the occasions on which Azaan can be given. Azaan is given in the ear of an infant. What time of Salaah is this? In the time of the Holy Prophet ﷺ, two Azaans were given during the nights of Ramadaan. One was for waking people up for Sehri and the other was for Fajr Salaah.

JANNATI KAUN?

Note – The Ahle-Sunnah practices Musaafaha (shaking hands) after Salaah and Mu'anaqa (embracement) after the Eid Salaah, etc. A person once said to me, "Mu'anaqa and Musaafaha should be made at the first meeting. After Salaah, people are parting, so why should it be made at that time? It is an Innovation (Bidat) and is thus Haraam." I replied that Mu'anaqa is sourced from the Holy Prophet ﷺ. Mishkaat has dedicated a chapter for this in Kitaabul-Adabj Baabul-Musaafaha wal-Mu'anaqa. In it, Rasoolullah ﷺ making Mu'anaqa with Hadrat

Zaid ibn Haaritha ؓ is reported. The tone of the Hadith suggests that the embrace was of happiness. The day of Eid is also an occasion of happiness. Therefore, to demonstrate happiness, Mu'anaqa is made. Also, Durre-Mukhtaar states, "Making Musaafaha is permissible even if it is made after Asr Salaah. The meaning of the Fuqaha's statement (that Musaafaha after Asr Salaah is an Innovation) means that it is a permissible and Good Innovation, as per the book Azkaar of Imam Nawawi ؒ."

– Vol. 5, Baabul-Karaahiyat, Baabul-Istibraa

Allama Shaami ✽ writes beneath this, "To shake hands on every meeting is preferable, and the practice of making Musaafaha after the Fajr Salaah has no source in the Shariah. However, there is also no harm in it. The mentioning and prohibition of Fajr or Asr is only based on the habit of people. Otherwise, Musaafaha (shaking hands) after every Namaaz has the same command." -*Raddul-Muhtaar*

This proves that Musaafaha is permissible. However, the questioner was dissatisfied with this and repeated that Musaafaha, etc. should be made on meeting. I then asked, "What is *meeting*?" He replied, "To meet someone after he has become absent (ghaib) is the first meeting." I said, "There are two cases to becoming absent (ghaib). The first is becoming absent with body (physically) and the second is to become absent with mind. In Namaaz, although all of the Muqtadies (followers) and Imon are seemingly in one place, they are unseen to each other according to command. They can't speak or help one another, and are even absent from all worldly affairs (i.e. eating, drinking, talking and other worldly acts are Haraam upon them). They are the result of Salaah being the ascension of a Believer, and have severed ties with the world and have reached Allah ✽. When they make Salaam, they return to the world and all worldly acts become Halaal for them again. The time of making Musaafaha is also after returning from being absent. Thus, it is Sunnat."

He replied, "This is Logic (Mantiq). The Shariah has not accepted this time to be a time of meeting." I asked, "At the time of Salaah, to who and why do we make Salaam? The Imaam should intend making Salaam to the angels and Muqtadies, and the Muqtadies should have the intention of making Salaam of the Imaam and angels. A person who reads Namaaz alone should only have the intention of greeting the angels. If Salaam ^s only made either at the time of meeting or parting, why is it performed here? Have these people just arrived? Are they going anywhere? No, they aren't because there are things which are read after Salaah that still remain (i.e. dua, wazifas, etc). After reading Fajr Salaah, some people will only leave after performing Ishraaq. We will know from their Salaam that they have returned from

journeying to a higher state and are now with us. So, if they shake hands at this time, what harm is there?" He replied, "So shaking hands (Musaafaha) should be made after every Namaaz?" I replied, "Yes! If it is made after every Salaah, still too would it not be prohibited." Alhamdulillah, this answer was satisfactory to him.

